

M-2256

Land

Sunday lunch, Sunday evening

May 20, 1973

MR. NYLAND - Well of course it is - it is the usual affair that I disturb your talking but we're here really for Work and not primarily for having a nice discussion at lunch. Wouldn't it be marvelous if you just could come in for a little bit of a sandwich and you stand at the counter and ten minutes you eat your meal and then, uh, one strawberry, and then you go back to your work. Will you try it sometime? To make a concentrated effort on a Sunday to see if you can really establish a record for yourself that you keep on going without any stopping, than only for a little bit of lunch and continue, to see if you actually can force yourself to do it. That is that you put yourself under a certain discipline and that you make your body do, perform what you think that is necessary and what your mind can agree on and what everybody else can agree on. Also that you avoid to go from one place to another too often. That you stick it out where you are working because that is what is required for yourself. And don't do anything else. Don't allow any one to come and sit and talk a little bit, or for yourself to spend too much time going to the bathroom. Things of that kind, discipline and for yourself to see what kind of reaction you get and how your body objects to it. It's an interesting experim - - experiment. It's really to find out what is the instrument you want to work with and to what extent you can rely on it. Because when Work starts to proceed on yourself, there will be more and more an agreement between the mind and the feeling and that, after all, is one of the main reasons for wanting to Work and develop simultaneously the continuation of your feeling center into an emotional entity of SOL-LA-SI and the DO-RE-MI of your intellectual body. They run parallel and they are helping each other. That is if there is in the direction of an intellectual desire to see and observe and the note DO and impartiality and simultaneity and you go over to a - - to a ray of that octave which we call

the participation process, then experimental which is the MI. Parallel to that, of course, is the SOL-LA-SI of the Kesdjan. And that should connect, every once in a while one goes over from participation to inspiration and from inspiration back again to experimental and from experimental go over to the Kesdjanian and silence. And constantly the interchange between these two different methods have to do with the possible development of your mental center and your emotional one and to train them gradually that they become one in relation to what your aim is. So that then when they can agree that the body cannot do anything else but obey. Because the two centers then even if they are potentially not entirely developed at least they have a quality of unity and because of that they are in authority regarding your body. And them -- thef -- the -- the physical center, that is your body itself, must follow what that kind of a command is. And this is what I mean, that gradually out of the different things which usually are left to desires of the body and a little bit of feeling and a mind which is contrary and argumentative, some form of harmony will be established between the three centers and as a result you will be able to work much and much better because not much energy has to be used then for the contradictions and run -- and -- eliminating them. States of negativities will also be reduced. There will be uniformity in the vision of an aim. There will be more equilibrium within yourself and you will become an entirely different kind of a person when you can count on the different ingredients of which you are made up. When you can count on them you will see the component parts of the three centers representing certain forms of energy and you will also notice when the energy of one or another or the third one of the center is not sufficient so that then you can supply a little extra energy of that kind so that there will be better equilibrium between the three. And the more balance there is between the three the more possibility there is for a mutual growth and as you know the three centers must become your being. I say it simply because on a Sunday it would be very interesting if all of you would want to do that. Maybe we can do it next week when I'm still here. And to some extent try to prepare for it so that when you want to come at that time you know, you might say, you're in for it. But you see don't look at it that way. It is really, you are in for it

when you want to find out what are your capacities. And to what extent even are your wishes sufficient to sustain an -- an aim that you want to pursue. What is the clarity of your mind that really dictates to you that this is the road and not something else. And the wish which, of course, must exist depends ~~on~~ the development of your emotional center that it takes in much more than just your ordinary little bit of a life and taking care of yourself. You know the difference between the feeling which I always say is the DO-RE-MI of Kesdjan, and the emotion which is the SOL-LA-SI of that octave. And the SOL-LA-SI is potential. I hope you can visualize this three body diagram well enough. And I hope also that several of you will have a little bit of a diagram drawn up on a three by five card or a piece of paper and keep it in your pocket. So that you can look at it once in a while when you are reminded of -- there is also Work, that you ought to do something about yourself and that in meditation you bring it out, and you stare at it, you look at it, you try to penetrate it. Or you let that penetrate into you. And you become part of your aim and your inner life will be stimulated. The difficulty is always that there is not enough energy for that and that most of the energy goes into your ordinary living. And sometimes it's quite required that it does that. But you have to make sure that if there is a wish for special kind of energy, emotionally tinted for the purpose of further development, that you give it a chance actually to be there and not have to fight against mental arguments so that when there is that unity between these two potential centers, that what is already fully developed can apply itself in accordance with the wishes, the total wishes of the two other centers which become much more important for the development of man as he lives his life on earth. His physical body after some time will disappear, of course, and it is useful as long as you are here on earth, but much of the preparation which one should make while being here is really to have in mind what will happen after I die. You remember Gurdjieff mentions that. It's not something that I happen to introduce. He says when he talks about Faith, Hope and Love in the Ashiata Shiemash description that people are spoiled and that ~~that~~ what they cannot any more essentially understand or experience and that the only thing that really can bring them back to the reality of their existence is the fact that they will

die and that this earth then for them will stop. And that has - - has definitely a meaning because if this particular life will die at the end of the physical body then there is a certain lifetime in which you have to see what you can do and sometimes even that you have to hurry or that at least that you should take it seriously and that your death, of course, will overtake you. And the wish for a man is always to want to continue and protect his life. And even if then that what is mortal as far as the physical body is concerned, the interest of a man is really in remaining immortal. That is the understanding of his life as it is should continue for him. It's interesting to speculate about that because how does he come to the notice or the consciousness that his life exists now and is it something that perhaps has happened already before but in any event when it does happen now that he opens his eyes just a little bit and let that kind of a conscious light come in that then he comes to the realization that this life is really an important, I wouldn't say even a part of him, that it is the reality of himself. That he starts to protect that as soon as he becomes conscious of being alive. And when death would threaten his physical body that then there is a necessity for the continuation of his life in relation to that what he wishes to protect and want to remain immortal. So that life for a man is not finished but continues all the time in ad infinitum and becomes gradually timeless and this is the reason that Gurdjieff talks about telling people don't forget you are going to die. And if you don't do the different things which are required in this life you must do it some other time because it will be required ultimately that each person, each personality starts to understand the concept of life itself. Otherwise how could you ever, to say it simply, metaphorically, meet God and talk about life? How can He talk about life to you if you don't know anything about it? The reason for being asleep is temporarily to come to a conclusion when you wake up that that is a step in the right direction. And this is given every day when you wake up in the morning so that then you are reminded for the second possibility of a step up which means an Awakening, an Awareness. And starting the day like that to remind yourself that you are for some reason physically awake then there is a day ahead of you like a Sunday, I hope maybe next week, in which you want to utilize all the possibilities which you have to the best of

your ability and you want to make sure that that what should be a servant is actually a servant and that that what should give the tone to the day is your emotional state and that what will give you the dexterity as expressed in your hands will be your mind, understanding the purpose, based on the understanding of yourself as you are. I would suggest that maybe you can think about it. Maybe you can think about it this afternoon. It may lead to questions of what actually is involved in it and if you want to talk about that, that is if tonight you have that kind of questions which are of a practical value which have to do with your body, with your personality, with the way you are, with the necessity of accepting yourself as you are, or the fact that you are and that your life exists, then maybe it becomes practical enough to have an interest for you. It is so necessary to start mixing your inner life with your outer life so that then your outer life takes on a different kind of a tone. If I have a color in paint and I want a different color I start to mix in from a tube some concentrated color in oil and I mix it and gradually the color changes of the paint. I have in mind something of a different color from what I started out with. That is the process of Work. I simply try to mix different things, particularly the concentrated form of my inner life and I introduce it into the multiplicity of my outer life and it is terrible sometimes because I need a tremendous amount even to make a dent in that. At the same time I have an aim of wishing a color of a certain kind. It is as if at such a time you want to decorate yourself out. You want to prepare yourself to be in appearance that what is acceptable to God. It is that kind of a preparation that you want to make your body when it is taken away from you and has to stay here, has given the potentialities of your feeling and your mind a chance to be affected by the condition of your behavior. And you wish to give then to those two centers as good a send-off as you can give. I say that kind of coloration which is necessary to be given to them on their way away from you, as it were, starting out their life then in a cosmic realm. Whatever you can reach in the world of self-consciousness all will be to the good because it will help you to prepare that kind of color. The difficulty many times is that you are color blind. That you don't even see the necessity of mixing inner life with outer life. That you just continue to live by that what you are

so used to, and any kind of a change, and your laziness tells you don't make a change, why is it necessary? Just wait till you die and then things will be taken care of. God won't take care of you. If you don't come to the bridge He won't come and help you. You have to start. You have to do all you can. Then maybe He will reach out His hand for you. But it is necessary to Work first to tell Him that your wish is correct and that your mind tells you that you're on the right road. All and everything is in Gurdjieff. You must read and study, think, ponder, weigh this, weigh that, look at each page ten thousand times. Take in what is there. Try to digest it. Make it your own. See to what extent you can already apply, to what extent you salt it away until you can. This you must have in mind. Originally Gurdjieff had hoped that ALL AND EVERYTHING in the edition, the size in which it is, would be like a pocket book. I remember that he said that a few times that people on the subway would carry it with them and when they had a chance of sitting there on the train that they would read it. Of course, it was too heavy and no one carries it with them. As a result we made it in three little volumes and divided it up and also bound it together, and then it is feasible. If you can do that, take that little book, the first book or the second or the third, I mean of the first series, take it with you for one week. Carry it with you where ever, have it in your pocketbook, keep it in your jacket. Take it with you for one week and to see how much chance you do have to read it every once in a while , five minutes, three minutes, ten minutes, where-ever you open it up read it, and then put it away because other work requirements your attention. There is a great deal of training that is necessary. That is why I talk about disciplining your body because the feeling, the emotions represented by the feeling center, the mind and the awareness represented by the mind itself, they will tell the body what it ought to do and on the day of that kind of concentration, you will find out how unwilling the body is and how it has to listen to reason and to feeling. I would say it is like Gurdjieff would tell people, Work, Work, and Work. And don't despair. So have your questions maybe tonight. All right.

Tonight, of course, we have movements. After movements, six o'clock, it's over at seven o'clock, I would like Bob Bowman to play, play for us. He will play here. We won't move the piano. And after music we can have a meeting at uh, I would almost say firefly house. To Gurdjieff.

(Sunday night)

MR. NYLAND - So we'll continue like last evening. I asked if you perhaps would have questions

at lunch, thinking that perhaps during the afternoon you could collect some for yourself. Have you any?

Gene Greer.

Questioner 1 - Mr. Nyland.

MR. NYLAND - Yah.

Questioner 1 - Mr. Nyland.

MR. NYLAND - Yah, yah.

Questioner 1 - This morning I was shoveling dirt and I had a wish to create an 'I' and I made repeated attempts and there were a series of objective impartial registrations but there was not simultaneity and I'm not clear about why there is sometimes not simultaneity and if there is an 'I' if it's not in the moment and what I can do about it.

MR. NYLAND - Do you think you have had experiences of simultaneity?

Questioner 1 - Yes.

MR. NYLAND - Then I wouldn't worry about it. The more impartial you can make it the more chance there will be for an actual registration at the moment. As soon as you start thinking about it you will spoil it. It will come as I say with the emphasis on impartiality. That you can think about because impartiality is not a thinking process so you can think about impartiality. You cannot really think about simultaneity because that happens to be an intellectual process. And any attempt to try to create simultaneity by means of a thought will not be successful. Simultaneity can be experienced when one is not thinking but there can be a feeling about it that it might exist

and it then is dependent on the presence of that possible registration in which the distance is eliminated that then it will come without your thought. I've said sometimes if you try to become hundred percent impartial you will be able to become one percent simultaneous. It's something that will come only very gradually and you must not try to make it. It will come because of the efforts. So don't attempt it and don't worry about it.

Questioner 1 - Thank you.

Barry Ross - Mr. Nyland it's Barry Ross.

MR. NYLAND - Yah.

Barry Ross - I have a question about the relationship between different kinds of results yesterday and today. Last night before the meeting I - I was trying to think of questions and I - I guess I was in a condition where my mind and my feelings together couldn't articulate anything and it became - it became a Work attempt that was very strong and I was there. Today while I was working in the pottery I made repeated attempts all through the day and they were - - they were - - they were much more like one Steve described. There was an impartiality that varied. Then tonight at music there was an 'I' that was conscious of all of me. There - - I can see something of a relationship between the results - - I - - I think what I - - it seems to me that somehow I should need to make more attempts like the one last night where the necessity is with me totally but I can't seem to do that day in - - when I'm in the midst of activities, make an attempt that is - - I don't know how to describe it

MR. NYLAND - Come on Barry, a little bit more.

Barry Ross - it is just completely necessary.

MR. NYLAND - You make it much too complicated. It is really so simple and there is no particular reason to even discuss it, that is discuss the results of an attempt. One knows it. It is there. It has been experienced and you let it go. You make another one if you possibly can. You see when the question of how much percentage of impartiality is there, when that comes up you have to compare it with daylight. Starting out with dawn, reaching the maximum light at twelve

o'clock and setting again in the afternoon and late evening. All during the day there is light. There is different intensity and different quantity, at the same time it has a function as light and it can be utilized. When I live at nine o'clock as far as light is concerned, it is sufficient for me to be able to read. I don't think of twelve o'clock and I don't want to compare any kind of an attempt of objectivity to see if it has hundred percent impartiality or not. As soon as it is impartial, sufficient for me, as I say, to read, that is that it is applicable in my daily life as giving me an objective value, I'm satisfied because I know that if I continue to live that way that gradually it will become twelve o'clock. If I start to think about it and consider this and so forth and make the statement that while the music was going I was, what was it? Hundred percent or continuous? Of course it isn't true and you must know it. Try to be much more honest about your Work.

Barry Ross - Mr. Nyland. I don't, it's not -- I'm not asking so much about the results because they were clear to me. It's the -- that the attempts I made during -- I mean the results -- the results were clear. The attempts I made during the day today though it seems that the attempt last night that came from a place in me that was more united I guess between my feelings and my mind and ...

MR. NYLAND - But Barry why do you want to think about it? Why compare the different results in gradation. Because you say you are not interested in results, of course you were when you start to say that there is a difference in the intensity of the result itself. What you should try to become interested in, how much of an 'I' is there functioning? That, of course, will include results and the result in the first place is what is the knowledge of yourself but that has to lead to another kind of a result of a total state of yourself changing from subjectivity to Objectivity. And that's the important principle that you have to consider and not a discussion or a thought about what has happened and trying to valuate it in a certain way. I am Awake and I use that what is my Awareness for the possibility of seeing myself as I am and with that I go through daily life and I don't start to think about it too much because then I usually get off on the wrong road and

that's what I mean by simplicity. When I'm Awake I know it by the taste. And then I'm very happy that I am and then I continue to live and if there is a more - - more of a chance a little later that I can wake up again, of course I will do it and that's the way I will continue for quite some time in this life trying to wake up every once in a while and every once in a while get results in the sense that it gives me knowledge of myself. That is the result I'm interested in and nothing else. If it is sufficiently light to be able to see me as I am actually, and that I can accept it that's already wonderful for me because it means I am at that moment more objective than in a subjective state. Don't discuss it too much. It is good for your motivation for yourself that you want to have that kind of clarity but when it comes to actual Work, stick to a description of what the results are in a very simple way. Something of me is awake to me. Because of that I have facts about myself. Can we leave it at that? I don't want to put cold water on it but I don't want really to go into detail about any kind of theoretical consideration. You understand what I mean? Don't do it.

Live by your feelings much more than by your mind. All right? Good Barry.

MARILYN

Questioner 3 - Mr. Nyland.

MR. NYLAND - Yah.

Questioner 3 - I was - - I want to describe what I was trying to do this evening. I was washing strawberries and I had a very definite determination to try to Work. And it was difficult for me at that time and I tried to close my eyes and try to have an 'I' aware of me washing...

MR. NYLAND - Marilyn why do you want to do it in such difficult conditions?

Questioner 3 - Well ...

MR. NYLAND - Why don't you wait until you are through with the strawberries ...

Questioner 3 - Well, uh..

MR. NYLAND - ...and you start walking around maybe?

Questioner 3 - I'll explain cause that's what happened. I wasn't able to have an 'I' aware of me and I noticed that my body was moving at - - it's very subtle and very quick and how it could do with a task and I think I was trying to Work in the wrong way because when I turned away from

the sink and walked over toward the fireplace suddenly it was just an 'I' aware that my body was walking. It was so simple and so pure and I was very grateful...

MR. NYLAND - Yes that's very good isn't it?

Questioner 3 - Yes but what -- what bothers me is I think I was trying to use my ordinary mind at the sink. It was like my body was moving smoothly and too quick for my ordinary mind to possibly~~to~~ to notice it.

MR. NYLAND - No, I don't think so. You may not happen to think about in an ordinary sense about your body moving but if you wanted to think about it the body could be noticed by yourself quite easily.

Questioner 3 - Well what's bothering me is that in some way I had the sense of how subtle my -- ^{planetary} my (A) body is and that it was flowing very smoothly in it's job and it was very relaxed and yet I had a sense that nothing could be aware of it then because it was moving in such subtle ways and something would come from my mind directing me and (?) it was all happening so quickly and that nothing was possible of an objective kind to be present to me.

MR. NYLAND - But why don't you stop for a moment?

Questioner 3 - I did. And when I would start again I really think I was trying in the wrong way and wonder what was wrong with that (?)

MR. NYLAND - Well, stop a little longer until you know that you're trying the right way. You become busy with cleaning strawberries and it takes energy away from any other kind of an attempt but if you stop^{then} you have certain control over the energy where you can send it and you surely, something can become aware of you standing there.

Questioner 3 - I had a feeling that sometimes I try in the wrong way and that when I

MR. NYLAND - Well this is what I mean. If you continue with cleaning the strawberries it is the wrong way. I'm trying to tell you how would be the right way.

Questioner 3 - because of too much energy of myself involved.

MR. NYLAND - You're not sufficiently in control. So you don't create an 'I'. It is still a thought about the strawberries.

Questioner 3 - That's the sense I have is that I wasn't in control of my body.

MR. NYLAND - Yah. But if you stand still you reduce many activities to a minimum and then there is a chance that something else can be created. But you see there still has to be that wish to create it. If you don't have the wish it's just a matter of standing still and then beginning again and nothing happens. But as I say when you finish with the strawberries and as you yourself notice you walk over to the fireplace. Something apparently was there at that time that made you more aware or something that was aware of you. And that is what I meant. Why -- why try it with the strawberries? I said many times during the meeting try it during a meeting, or when one gets up, when you open a door, when you do very simple things, when you're not as yet engaged in ordinary life as it were and there are no people around or you don't have to notice them or you can sit quietly for a moment, or you can -- at -- at your breakfast or even the preparation of it and just stirring and stirring and stirring, the mechanical behavior of your body can become an object for observation. Don't wait until you see too many people with whom you have to talk and the telephone makes you angry. Don't try to -- to Work at any time like that. Try to Work only when it's extremely simple. When at the end of the day when you undress, when you do this or you do that, very simple, move from one place to the other. Your body is there the whole god-damned day. And don't wait until it becomes too difficult. That's why I emphasize simplicity all the time. We sit here now and the time goes on, your body exists, you keep on breathing, I gave you exercise not so long ago. So try to be present to whatever happens at a meeting and afterwards if you can report on it. Something is created by an effort of that kind and if I can do it together with other people. If in the morning for instance I can telephone someone and say will you now Work with me for five minutes I will Work. Maybe there is possibility *because* at the time then that you Work you know someone else is Working. It will help you. The ideas that are underlying the wish for Work is really the realization that we are all unconscious and that here and

there, there are a few attempts being made to become conscious and I want to join that kind of a parade. I want to walk in it, I want to march with it, I want to go to a certain aim with them, with those people who think likewise, who think the same way as I do, who have differing a little bit but also all have an aim of wanting to be awake and I, in a day I am very definitely I call it knowledgeable, I know that other people exist, I know that there are friends of mine and they also make an attempt and that helps me because I say yes I know, they are also unconscious and they are dead to the world, dead to their inner life but they also will at certain times make an attempt so, thank God, I make it and the thought of that helps me. It brings me in a good state. And then I say let me select the times that I really can do it and let me forget about the times that I know it is difficult. I hope that later on in another ten thousand years I'll be very conscious in the midst of activity but I cannot do it now and don't waste your time. It's all right to have the thought but don't pay attention to it in translating it into activity. It's good to find out for a little while that it doesn't work. And then you shouldn't do it any more. As I say when you get up and you sit at the edge of your bed and you do simple things. Day after day the same kind of a routine monotony and all that, habits which you know, bring them out and then use them for that purpose. Opening the door of a car, of course, I've said so many times the same kind of a thing always and all the time you bring up something that is already involved. It doesn't work. You can have the flash of a moment when you are really busy and then all of a sudden you see yourself but it doesn't last and it is of very little value. It has a value because anything that is Objective that is registered has a value but we want the continuation of the existence. For instance, I'm talking now, how much am I awake with this talking? How much do some - - does something in me listen to this what I'm saying, not what I'm saying but that I am saying it. And that in that kind of an attempt and I sit and I use my body and I make attempts with it and I emphasize that I know I cough a little bit and that when I do that and I explain it, my hand goes up, I - - something of me is aware of this kind of a movement of myself. That is what I mean by the continuation. Because that has value. That means that during that time all that kind of unconsciousness in

which energy is going is reduced to such a minimum that something else which is far more important for me, that is the attempt to be awake is in existence and I keep it in existence because that's my Work. Instead of that trying it in different variety of different ways of, as I say it's so complicated and thinking about it and, Barry brought up a little while ago about music, it's impossible. At flashes yes, of course you know you're sitting but it's no impartiality. The whole process of taking in music is so subjective so that everything is taken up in subjectivity. At most you can know the fact that you happen to exist and that you know more by memory than by the actual experience of that existence because if you do you don't listen to the music. It takes a long time before the things can be kept parallel. And not that it isn't right to make an attempt as I say to find out it doesn't really work, if you're honest. But you have to be very honest about it and that's why I say strawberries, fine, clean them up but do it unconsciously. But then afterwards when you put down the knife when you take this up, this basket or whatever you have and you move that, that's the time you see your body, you see it really impartially, you can, and something is aware.

Questioner 3 - That helps I just thought I should be able to do it and I knew I couldn't and cause I really slowed down and I really tried to make it for Work ...

MR. NYLAND - That's right you have to slow down, that's right. Because you don't want energy to go in the unconscious direction any more than you can help.

Is that it, Bill?

Bill - Yeah.

(side two)

MR. NYLAND - So will we keep it at that? Yah I would like you to make up a list of events during a day when you really Work and when they are extremely simple. And make a list of those times that you happen to think about Work when you should say in all honesty, "I do not Work now." Try to make a distinction so that you will find out what is right for Work and what isn't.

Maybe it will help you. Yah. Who was it?

Susan - Susan.

MR. NYLAND - Yah.

Susan - During the day when I remembered Work or had thoughts about Work or see somebody in the group and I'm reminded of Work, sometimes and I just don't take the opportunity to be just -- I'd like to be able to use -- my body or a part of me that really cares about life and when I have those -- all the times when I am reminded to be able to really Work then.

MR. NYLAND - So, what is the question? That you want to Work more? Huh, is that the question?

Susan - It is -- it is what do I do during the day when I am reminded and I don't use those reminders?

MR. NYLAND - You have to tell yourself you cannot Work. I think it's very simple. You can say I'm sorry. It's very much the same as when you want to lift a weight and it's too heavy that you say I cannot do it. Or when you want to play piano and you have cut your finger off halfway and you can't do it, can't play very well. It's a fact. It's a fact I notice of myself. I'm in that kind of a state where I don't have that wish or I don't have the energy. I don't even wish to think about it too much. I don't want to try it even. Whatever I did that's me. That is why I say, honesty. Not pretend, not wishing for the impossible. I have to become very much wishing for the possible. And I have to find out what is possible. What is simple enough. What times are conducive? How much energy do I have at certain times that I can use for that purpose and when I'm engaged in something else and there is not enough desire it just isn't there. You see, darling, the same thing as I say, I would like to love you but I don't know how or I don't know how to go about it. Or I don't seem to have enough of that kind of love energy. I cannot say I like to love you because it is nonsense. The fact is I don't. I don't love. I don't have that energy. I don't care. And it's much better to say that I don't really care at all instead of pretending. And I don't think that it is a pretense. It is a wish which comes out that I would like to Work more. But

when you are small, you want to grow up, you say, "I like to grow up." That doesn't mean you grow up, so that you can notice it every day. You have to -- have some -- sometimes such patience with the understanding that there are limitations to a man and that only gradually he can change. The instruments with which you Work when you Work are very dull. They are not used to be, let's say, employed in the sense of Objectivity. They're just ordinary tools for ordinary subjectivity. We're just ordinary people with ordinary bodies. We have no equipment whatsoever really and we live on this earth in order to meet any kind of spiritual value. We talk about it. We know that it exists and we hope for the best. But actually to make an attempt, how many things are done overnight? They are not. You want to make a bread, you have ^{to have} ~~(A)~~ a recipe, it will take you some time before you really make it well. Then you have to make ten loaves. It would be chance if it was successful. And you can say all during the time that you have ten times you make it that you would like to make a good loaf of bread, of course, it's right. It does not mean that that kind of thing will make one. Dexterity will make one. Prayer will make one. Patience will make one. Intensity of effort will make one. Real exclusion of all other things so that I can vote -- devote time to that what I really wish to do, that is to bake a good loaf. That will do it. My thoughts, eliminating out of my mind so that they are not disturbing. That will do it. Intensity of a feeling that I wish at any one time that I am busy with it. I don't forget that aim. That will make a good loaf of bread. When I want to put life in what I'm doing, that will make a good result of that what I can then obtain and in the process I will grow. Don't be discouraged. I think it's already a wonderful thing to see that at certain times there is a possibility of being awake, that there is a chance that a person can experience something objective in the midst of this damn subjective world. I think it's beautiful. Because if that can happen once, it can happen twice and many times. Then there is hope. Then I know that I can Work at certain times and that it is up to me more or less to find out the right times to Work. But at least I have established the fact that it is possible for me to have an experience of a consciousness and that for me is already wonderful. You play golf, you make a hole in one. The whole day is good. Because it has proven that it was

possible for you to play golf that day. It doesn't mean that the rest of the day you can do it. But you live by that what has been that kind of an outstanding experience. So instead of saying I wish I could Work more, I would be grateful and say, "Thank the Lord I can Work at least a little." Then my prayer is correct. Then I say, "Help me a little more, if you can. Help me my Lord." Maybe that will help. You see what I mean? I change my negativity into a positivity. That is the secret of life. If I can understand that my negativity belongs to this earth and ties me down to earth and never will allow me to see God because I constantly see the devil. If I start to realize that something must be done by myself to see if that kind of an image of negativity could be converted into something else more useful. It is as if I start on the road and I walk backwards and at a certain time I realize that I'm walking backwards and I stop, I say no that's not the direction I wish to go, I want to go forward. Then I change. Then instead of walking off in backwards which is negative in that sense, I walk forwards. That is positive. Look at the different things that exist in life. Look at them what actually already is there which, as I say, beautiful. And then you make that your own and say that what I now as it were enjoy, I don't want to fall asleep with it. Because otherwise I lose even the opportunity to utilize anything that is positive. But when I'm grateful for it I say how beautiful that is now, what can I now do with this experience that belongs to me? You know there is a sadness in seeing that one cannot do what one really wishes to do. It's agonizing. Because one wants to do it, it is true. One is honest about that. There is a real wish. There is a possibility even that one believes in and hopes for that you can do it and that sometimes -- sometime it will really be possible to accomplish it. And many times during such periods of suffering when you wished you could do it and cannot do it you still have hope that some day you may be able. And you continue to live then not in that what you cannot do. But you live in that what you hope you will be able to do. That keeps you going. So I don't say that I cannot do more. I only say, I am already doing a hell of a lot. And I hope I can do more because I'm already doing something. You see the difference?

Susan - Yes.

George Bloch - Mr. Nyland.

MR. NYLAND - Yah.

George Bloch - It's George.

MR. NYLAND - Yes, George.

George Bloch - I'd like to describe (? what didn't work ?) today when I was walking I thought of Work, and I made an effort to have an 'I' observe and then almost immediately afterwards there was a registration of my body walking and then I noticed that I was concerned in my mind and feelings mostly about myself, about myself. And I immediately thought of Work again. And again there was a simple registration of my body walking and again I was lost in considerations of myself and it switched back and forth like that many times and during that period ^{and} - during that period that I went for a walk it seemed that - - that the preoccupation, my ordinary preoccupation with myself was less and the emphasis on Work was more so there was in a way a change during that period.

MR. NYLAND - I think that's right. Because the repetition of that what is a consideration of yourself when you have said it hundred times there really comes a conclusion it's not necessary to say it again. I think there is an end to Work - - to - - to energy going in an unconscious direction when certain results have been reached which are then registered and you don't have to repeat it any more. It is very good if at the same time there is still the wish in existence for something else. And usually a realization of that what is, I call it deadening, as a result of the consideration of oneself being unconscious. Because it doesn't seem to lead anywhere. Certainly not with walking. Or the consideration of oneself while you are thinking and feeling about it. Maybe it is not such a good time to try to Work then. I would prefer to have a mind which is much more open and much more quiet and a feeling which is not disturbed, but it is possible that by paying attention to it sufficiently I get a little sick and tired of even the thought and the feeling about it. And then, of course, I'm more open, provided I have enough energy left for the wish to see

myself more -- more or less consciously. But what I would do simply, I would try to cleanse my mind and my feeling of the thoughts first.

George Bloch - Just in general.

MR. NYLAND - In general I would not try it at such a time when I notice that I'm a little busy. There are two ways of doing it. One is the relaxation. The draining actually if you have the time. The second is that I want to occupy my body with something that requires energy from the mind to direct it. So that at that time part of the energy which would go into thoughts is to be directed towards that manifestation of the body itself. Not that it necessarily it has to be an objective way. That is it may be still quite partial. But it drains off the energy from my mind and being busy with my body it can lead sometimes to an observation process but it is not necessary. Because the real observation that I want to have is the existence of myself regardless of my body moving or not moving and regardless of part of my brain being interested in it. There are certain energies which are distributed in the mind, some of which can become routine and when they are functioning they drain off certain energies for that purpose and leave other energies much more free to do with what you can. For instance if I want to think and write and there is something going on of a little buzzing sound around me or it is a certain monotony of an existence which takes part of the energy away from my mind, it leaves a great deal of the energy with which I have to work, that is write a book, free in order to do that. I've said sometimes that Gurdjieff wrote in restaurants and the clatter and so forth which is not distinct enough, it's just enough to take care of that kind of an ordinary routine energy for the maintenance of the body and the maintenance of the mind functioning, the activity of the mind at a low level, gave him an opportunity to concentrate on what he was writing. You know it for yourself many times I'm sure when you drive a car. There is an activity that takes up a certain form of energy and partly it has become habitual and sometimes in a car it is very, very easy to keep on thinking. Not to pay too much attention to the driving of the car than just enough necessary for keeping out of danger. But then your mind is sometimes extremely clear. You can have it you know different -- different ways one can

experience it. For instance I look at -- look at that beautiful scenery outside. And I stand in front of the window and I look across the valley, and particularly in the morning when the fog is still there. Well I look at it. I take it in. I see the trees. They are close by. Further up I don't see it that well. And I go over into a certain state of staring. In which mind is occupied with the staring without really registering what is being seen with my eyes or even any kind of a thought or any kind of sense organ activity. At the same time it seems as if some energy is used for the maintenance of that and besides that there are other thoughts or processes or mental occupations which come to me at that time because I'm in a very balanced state as it were, and then there is a possibility of something else existing and then, of course, there is a possibility of an awareness. I standing without having to describe that my eyes are staring, I happen to exist and the process of ware -- of awareness can take place without being, uh, interfered with. You -- you understand? It's a very interesting experience and also to be used for experimentation of oneself to become much more knowing with the limitations of the body or the mind or the feeling and that after all is -- is one of the most important parts of -- of Work. What can I Work with and how much can I rely on this instrument? And in that way by just giving it a little bit to do so that it's kept a little bit busy, the rest can be sharpened. All right? Good.

Alva
Questioner 6 - Mr. Nyland.

MR. NYLAND - Yah.

Questioner 6 - It's (~~if~~ Alva ~~if~~). Um, I'd like to ask the question with all of us to make the point you just said, it isn't the staring that distracts me, it's the seduction of the beauty. I'm glad to be here on this earth. I feel a kind of a joy and I don't want to be free of it but I come up here to work. Um. Does joy come when one has Worked longer in Work itself?

MR. NYLAND - There is a question of a reception of joy. And also how long one lingers on it. It all depends how much energy should go in that kind of an enjoyment. Or how much is satisfying enough by the statement that there is joy and then a certain state results without paying further attention to the cause of the joy. If I look at a -- at -- at mother Nature and I keep on

looking at nature itself in a variety of different shadows and trees and the sun shining, all of that, I constantly use my eyes for perceptions which I receive from the outside and they take up energy and they constantly give me a sense of beauty and I enjoy it and the more I keep on looking or as long as I look, I enjoy myself and there is very little energy for an other kind of an occupation. However when I look out and I see it and I take it all in and as intensely as I can, I receive an impression of that what is right and beautiful and I enjoy it and then I say, it is enough. That is all it can give me. Now with that enjoyment I don't have to repeat the same process. And I'm afraid that if I become too repetitious in it and it's not a question of staring, the staring is not an activity which takes up much energy but it prevents other energies to go in all kind of directions of what I would say, call, seeing. And I prevent exactly to see more in order to have more chance for the energy which otherwise would be used for the seeing process to be able to use it for another purpose. There is sometimes an intensity of joy in something that one has done and one is entitled to that kind of an enjoyment by just registering it as a state which is the resultant of that. Having done that one has paid enough attention to the joy which has been received and it is in gratitude that it has been received that I then say, I don't want to continue by receiving more enjoyment but I want now to use the state in which I am as a result of joy for Work on myself. I praise the Lord in saying that I'm grate - - grateful. And then immediately, He tells me, go ahead and Work. Don't lose yourself in your prayer to me. You understand what I mean?

Alva? - Yes I do.

MR. NYLAND - It's a very serious question. You are quite right that it has to be considered. Is one entitled to enjoying oneself? And I don't want to say one is not entitled. But I don't believe that one should hammer on it and continue to hammer on the fact that I have joy. Because then I fall into a trap. Then I continue to be that and really fall asleep in that kind of so called enjoyment. I allow myself to sleep in that case and all the energy that could be used for a different purpose could be used very definitely for that what I really ought to do with it. All right?

Alva? - Thank you.

Questioner 7 - Mr. Nyland.

MR. NYLAND - Yah.

Questioner 7 - Um, I'd like to ask a question about the -- the (?) it's like when (?) in my life I find that the desire I have for Work and for uh, making my life more complete or more valuable, not to this earth but to God. Is this desire is mostly manifested in my -- in my understanding, in my mind you know and sometimes ...

MR. NYLAND - Do you think you talk to -- about God with your mind?

Questioner 7 - Well I don't, this is just what I'm asking. Often it actually really comes from my heart and I feel that uh well really through thinking about those things, all things, what the right things to do are and what are the wrong things it will not get me anywhere but on the other hand that's what I'm sort of stuck with.

MR. NYLAND - You are stuck a great deal with what you have learned before and how you were educated and it always takes a long time before you can divest yourself from those kind of clothes. It's necessary to -- to take really each kind of an experience which is already expressed as a fact of your education, to scrutinize to see perhaps where it came from and if it has really validity. Some of them definitely have because they are essential. Many of them are just ordinary manifestations which are laid on and I think you can get rid of them also as thoughts and feelings, they are many times clichés or repetitions of what you have heard and not based on any experience of your own but you substitute them gradually by something that becomes your own as a result of an effort you make. And when that becomes apparent to one that then gradually you can also let go the different things which have no longer a value then you start to establish something quite fundamental for yourself and then you have a chance of deciding about the utilization of the energies which you do have and can go into thought and feeling processes. You see the judgment about that is I find myself with energy as a result of my mental state or my emotional state or my physical healthy state. I want to have a chance to be able to decide what is

right and what is wrong and how to use such energy. I start to separate out already in the beginning a certain quantity which is necessary for the maintenance of an unconscious state and particularly the maintenance of my body. And I want to see if in that kind of an expenditure I can remain as simple as I can. You are familiar with the five rules of Objective Morality? And the first three, they have to do with a description of how to take care of one center and the second and the third. But then the fourth and the fifth have a different kind of a quality. They are really interested then to see how in an Objective moral case I should use energy which is still available for a very definite purpose which is not pertaining to the earth or myself or my body or my personality as it is. It has to do with a possibility of a development of something that is now potential. And then I say number four or number five will require on my part a judgment of where that energy should go and how can I now judge about the necessity of spending time in that direction and perhaps even neglecting that what is also important? I always come back to the requirements for myself of living on earth and maintaining myself as a human being and taking care of ordinary relationships which are placed on me and for which I will take a responsibility. But then the question of how to spend further energy, I then look for experiences which will give me the possibility of waking up. Anything that I can do which contributes to the possibility of creating a condition or conduciveness of certain things that are around me or the intensity of a wish or that what is really a desirable from the standpoint of further growth or the development of a potentiality. All of that I now judge with my conscience from the standpoint, is it good for me that it enables me to really work. If it is that it is good. If it does not have that kind of a meaning for the sake of further growth it is of no value. And then I say it its no good. That is how I try to become more religious. Because you see that is really the commandment of the Lord. The utilization of energies for purposes which are good for a man in the sense that he develops and because of such development that he becomes free from this earth because that is the requirement or the reason he happen to be born here. The purpose of being born here is linked up with his life and when it is taking place in this form there must be a meaning of why it has to be on earth in an

unconscious condition. So that that what is life within a man still retains the value of a wish of existence and at the same time discovering that it is bound in some way it has to find ways and means to free itself from that kind of a bondage. And for that, of course, we use Work and also then that energy which is expended by me has to indicate that what gives me the opportunity to Work is of course more preferable than going in another direction. I say it is the basis of ones religion because in that kind of expenditure of energy as a whole I start to consider the necessity for life for freedom and for that what is a consideration further of, lets say, giving me the reasons for even thinking and feeling that way and when I include in that now a relationship towards higher forms of being including God Himself, then I am on the right road to discover from that kind of a wish of establishing that relationship a return value which will indicate to me what should be the conduct of my own life on earth. You understand that?

Questioner 7 - Yes, I think so. I have -- I had asked several questions (? I need to do ruby ?) and uh, with -- as long as the answer me he said in all your life one should be as simple as I need and uh this is it. This is what I must do it and I cannot I understand this because how can I do anything about myself if I don't accept myself first? But I have a condition that I am in going to judge certain uh find out what conditions right and what activities are conducive to Work.

MR. NYLAND - Well you see, look at it a little differently still because it doesn't help me if I say I have a lot of facts which are available to me because I can accept myself the way I am. Of course, it is a beginning and it is very definite that in that process of the application of something for the sake of Objectivity that I cannot have any description of the fact I only can say I wished that it is truthful for me in order to become serviceable. But you see I don't always remain in that kind of a state of Work. And my ordinary life and my ordinary unconsciousness also must take place and it is the support even for my wish to Work on myself. During the time that I'm unconscious and I have thoughts and feelings about myself, I consider the facts now which I know and I have I've said many times, two categories of facts. One I have obtained by means of ordinary thought in an unconscious way and which are very definite ^{b4} personalized or subjective.

But now on account of Work I receive also facts which have a different kind of a value because they are Objective, they are truthful without any further consideration or without any argument. I say they are absolute. And I now wish to choose for the future for myself the facts on which I can rely. When I choose that then I see the facts in relation to my behavior and then I start to consider what kind of behavior corresponds to the truthful facts which I also now know about? And in that sense I relate that what is absolute as a fact with that what is the form in which the fact happened to appear and I wish then that the form corresponds to the absolute value of objectivity of the fact itself. You see than I have a judgment and with that kind of a judgment based on that kind of a conscience I will know what to do and also I will know what I should not do and I have then a perfectly good reason to fight against that what is not becoming to me as a man. You see I have a guide which otherwise I don't have. In a subjective world I have no guide because I have facts but they are for me changeable. And I constant rationalization, my associative values, my comparisons with that what I have already have ~~had~~ ^{received} all the time will put such facts in certain categories which I like or dislike or where I know that they have because of the association value, not a pure intellectual value. So they are not reliable enough and it is exactly that I want to get away from that kind of subjectivity in my mind that I want to get facts which are objective. All right?

Questioner 7 - Thank you.

MR. NYLAND - Yes.

Bob - Mr. Nyland.

MR. NYLAND - Yah.

Bob - This is Bob. I've had three experiences of being in a state, a very alive state as a result of intensive Work attempts or a period of Working on myself. And I've had this intense desire of - - to share the state that I was in. And is - - there was such an overflowing of life within me at such times, three particular times that I can think of right now and in all cases I either learned then or later that the other person react negatively to that and it saddened me very much afterwards

and I just -- the question is how to handle that much aliveness when I'm in the presence of another person not always knowing what state that other person perhaps is in.

MR. NYLAND - Yah you see what that problem is. It's exactly what you are saying. One does not know what is right for the other person or what can even be assimilated by them. You see the one state is, naturally, that whatever you experience you would like to share because it's beautiful for you and there is an overflowing energy and you would be able if you could direct it to someone it might be of value and, of course, you hope it would be and when it is not received it is logical it creates sadness because you feel pity partly for the other person in not being able to see what you have seen and what you have experienced and partly because you understand for yourself such a value, how valuable it is for you, that you feel really that the other person does not know what life means. One should continue to give what one can without immediately hoping that it will be received by the other in the right way. The state one has to learn first is the state of the sun. Where the sun continues to shine without any desire to determine who will sit in the sun. The sun has no shadow at all. For that reason it is contained within itself with life, life existing and life being expressed. It is not concerned any more with who, as I say, sits in the sun. It can be anybody, unconscious or conscious, thieves and beggars and criminals and so called good people also, the sun keeps on shining. When the mind of a man is conscious he is like the sun. He just lives and he wants to share and he doesn't care any more who takes it or doesn't. He is compelled to wish to shine and to give. That is for him the satisfaction. It is not everything. There is a chance that gradually one learns because of ones' own self knowledge the state of someone else. And then the energy which is -- which comes from the wish to share can many times be channeled in to certain conditions which are conducive for the friend so that then he will have a chance to respond to you.

Bob - I understand that. The only question is, um, what to do about it if it will produce, as it did in two instances, a negative effect on the person. Uh, particularly one involved with Work.

MR. NYLAND - One should not be concerned. You just let it go. You say it's too bad. Don't argue. After all if there is any mistake it is yours.

Is that the end Bill?

Bill - Yah.

MR. NYLAND - Maybe over all ready?

Bill - Half a minute.

MR. NYLAND - You mean it has stopped?

Bill - No, you have ...

MR. NYLAND - I still have half a minute?

Bill - Now you have a quarter minute.

MR. NYLAND - Ah, then I just have time to say good night to all of you. See you tomorrow.

All right Bill?

(End of Tape)

Rough draft

Transcribed: Mark Propst

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